



A Bibliography of Collections of Greek and Roman Folklore. Material in Individual Authors and Groups of Authors

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A BIBLIOGRAPHY OF COLLECTIONS OF GREEK AND ROMAN FOLKLORE

MATERIAL IN INDIVIDUAL AUTHORS AND GROUPS OF AUTHORS

'He who demands that each thing be probable removes the element of wonder from all.'—Plutarch, *Moralia* 680C.

The amazing progress that is being made in compiling special indexes to Classical authors is well known to everyone who reads the journals, but it is not so generally recognized that a vast amount of work has been done in collecting the folklore in individual authors or in small groups of authors who wrote in the same literary genre. Examples of superstitions and magical practices abound in many Greek and Latin works, so that even one who is interested only in the literary interpretation of the Classics must pay some attention to them. A number of errors due to unfamiliarity with folk beliefs in antiquity mar several translations.

The tyro in the study of Classical folklore is handicapped by the paucity of general aids. There is no journal devoted exclusively to this subject, and hence the wealth of material is widely scattered. It is inevitable that a *Thesaurus Superstitionum Classicarum* will eventually appear. Fifty years ago Professor Ernst Riess had a vision of such an achievement.¹ In a magnificent collection of German superstitions, *Handwörterbuch des deutschen Aberglaubens* (1927–38), which runs through nine volumes, one can find hundreds of references to the Classics, but we need something of this nature prepared with the requirements of the Classicist uppermost. While we are awaiting the appearance of such a reference book both scholars who have a general interest in folklore and those who wish to make contributions to the subject should have available several bibliographies showing what has already been accomplished.

The present bibliography, which is limited in its scope, may prove useful in saving investigators from duplication of effort, a thing that has occurred more than once in the making of

indexes. It should also provide examples of the various methods of approach to the special kind of folklore study here under consideration. For the most part, Professor Riess has listed items individually, a method especially satisfactory for Classical works that do not contain much folklore. His collections will prove invaluable to the Great Hearts who are destined to compile the *Thesaurus*. Scholars who wish to compress a large amount of material into small compass suitable for publication in a periodical will find a model of condensation in Mary Luella Trowbridge's work on the *Scriptores Historiae Augustae*. Any one who, like Professor Krauss, desires to explain numerous superstitious beliefs and magical practices will need more space than is available in a journal.

A pressing need at this time is a folklore index to the *Natural History* of Pliny the Elder. It should consider the handicaps of those who know no Latin, for I have seen astounding errors in the publications of scholars who were unable to consult Pliny in the original. It is surprising how often investigators in fields remote from Latin studies have to refer to Pliny. Until a good folklore index to his work does appear anyone familiar with Latin will find the Teubner index (all of Volume VI) very useful.

In this bibliography I am listing all publications (articles, chapters in books, theses) dealing with the folklore in individual authors, or small groups of authors, that I have been able to find. It seems logical to include in it a number of copiously annotated editions of authors who have preserved rich stores of folklore material. A few references are given to works in the related fields of mythology and religion, but their number had to be restricted.

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Apollodorus: Sir James G. Frazer, Apollodorus, *The Library*, Loeb Classical Library, 1921. The Appendix to Volume II (pp. 309–455) contains thirteen sections devoted to lengthy discussions of subjects suggested by the text.

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- Artemidorus: E. Riess, 'Volkstümliches bei Artemidoros,' *Rheinisches Museum*, 49 (1894), 177-193.
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- Bacchylides: E. Riess, 'Studies in Superstition,' *AJP* 24 (1903), 423-440. (Pindar and Bacchylides, 423-430; Theocritus, 430-440.)
- Cicero: A. S. Pease, 'M. Tulli Ciceronis de Divinatione Liber Primus; Liber Secundus.' *University of Illinois Studies in Language and Literature*, Vols. 6 (1920) and 8 (1923).
- Geoponica: H. J. Rose, 'The Folklore of the Geoponica,' *Folk-Lore*, 44 (1933), 57-90.
- Greek Comedy: E. Riess, 'Superstitions and Popular Beliefs in Greek Comedy,' *AJP* 18 (1897), 189-205.
- Greek Tragedy: See Homer, Messer.
- E. Riess, 'Superstitions and Popular Beliefs in Greek Tragedy,' *TAPA* 27 (1896), 5-34.
- Chapter I (pp. 17-96) in C. E. Whitmore, *The Supernatural in Tragedy*. Cambridge, Harvard University Press, 1915.
- Herodotus: W. Aly, *Volksmärchen, Sage, und Novelle bei Herodot und seinen Zeitgenossen, eine Untersuchung über die volkstümlichen Elemente der altgriechischen Prosaerzählung*. Göttingen, 1921.
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- E. S. Sikes, 'Folk-Lore in the Works and Days of Hesiod,' *CR* 7 (1893), 289-294.
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- Rhys Carpenter, *Folk Tale, Fiction, and Saga in the Homeric Epics*. The Sather Classical Lectures, Vol. 20. Berkeley and Los Angeles, Univ. of California Press, 1946.
- W. Crooke, 'Some Notes on Homeric Folk-Lore,' *Folk-Lore*, 19 (1908) 52-77.
- J. Duffy, *A Comparative Study of the Religion of the Iliad and the Odyssey*. Chicago, 1937. Private Edition.
- W. S. Messer, *The Dream in Homer and Greek Tragedy*. New York, Columbia University Press, 1918.
- E. Riess, 'Studies in Superstition and Folklore: Homer,' *AJP* 46 (1925), 222-242.
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- W. Schwartz, *Nachklänge prähistorischen Volksglaubens in Homer*. Berlin, 1894.
- See Aeschylus, Stanford.
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- Horace: G. L. Apperson, 'Index to the Folk-Lore, &c. of Horace,' *Folk-Lore Journal*, 1 (1883), 115-118.
- Margaret E. Hirst, *The Portent in Horace, Odes, I. 2. 1-20*. *CQ* 32 (1938), 7-9.
- E. Riess, 'Studies in Superstition: Horace,' *The New York Latin Leaflet*, 6 (1906), No. 139, 1-2; No. 140, 1-3; No. 141, 1-2.
- Livy: F. B. Krauss, *An Interpretation of the Omens, Portents, and Prodigies Recorded by Livy, Tacitus, and Suetonius*. Philadelphia, University of Pennsylvania dissertation, 1930.
- V. Th. Stifitar, *Les prodiges dans Tite Live, Hermes, messenger scientifique et populaire de l'antiquité classique en Russie* (in Russian), 7 (1913), 57-59, 151-153, 342-346, 364-369, 395-399, 420-428.
- Ovid: Sir James G. Frazer, *Publii Ovidii Nasonis Fastorum Libri Sex: The Fasti of Ovid*. London, 1929.
- See Roman Elegiac Poets, Riess.
- Pausanias: Sir James G. Frazer, *Pausanias's Description of Greece, Translation with a Commentary*. London and New York, 1898.
- Petronius: A. Rini, 'Popular Superstitions in Petronius and Italian Superstitions of To-day,' *CW* 22 (1929), 83-86. (This is a fascinating article.)
- E. Stemplinger, 'Abergläubisches bei Petronius,' *Neue Jahrbücher für Wissenschaft und Jugendbildung*, 4 (1928), 319-325.
- J. De Vreese, *Petron 39 und die Astrologie*. Amsterdam, 1927.
- Pindar: See Bacchylides, Riess.
- Plautus: C. B. Gulick, 'Omens and Augury in Plautus,' *Harvard Studies in Classical Philology*, 7 (1896), 235-247.
- Pliny the Elder: E. S. McCartney, 'Folklore of Number in Pliny's Natural History,' *Philological Quarterly*, 2 (1923), 26-37.
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- Propertius: See the next item.
- Roman Elegiac Poets: E. Riess, 'Etude sur le folklore et les superstitions. VIII. Les poètes élégiaques romains.' *Latomus, Revue d'études latines*, II, Fasc. 3 (1938), 164-189. (This article includes folklore in the *Metamorphoses* of Ovid.)

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- W. F. J. Knight, 'Magical Motives in Seneca's Troades,' TAPA 63 (1932), 20-33.
- Chapter II (pp. 97-109) of Whitmore, as cited under 'Greek Tragedy.'
- Suetonius: See Livy, Krauss.
- Tacitus: Eugen Fehrle, 'Die Germania des Tacitus als Quelle für deutsche Volkskunde,' *Schweizerisches Archiv für Volkskunde*, 26 (1926), 229-253.
- H. Kröger, *Die Prodigien bei Tacitus*. Münster dissertation. Bochum-Langendreer, 1940.
- See Livy, Krauss.
- Theocritus: 'Cologero di mino, Il folklore siciliano in Teocrito,' *Folklore italiano*, 6 (1931), 217-259.
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- R. C. Jebb, 'The Superstitious Man,' pp. 139-147 in *The Characters of Theophrastus*. A new edition edited by J. E. Sandys. London, 1909.
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- Mauriz Schuster, 'Volkskundliche Bemerkungen zu Tibulls Ambarvaliengedichte (II, 1),' *Wiener Studien*, 55 (1937), 118-130; 56 (1938), 89-103.
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- E. Meier, *Das 'Wunderbare' in der Aeneide des Vergilius*. Vienna, 1879.
- René Pichon, 'La magie dans le IV^e chant de l'Énéide,' *Revue de Philologie*, 33 (1909), 247-254.

—Effie Ruth Provence, 'Vergil's Dramatic Treatment of Omens, Oracles, and Visions,' TAPA 63 (1932), xlvii-xlviii.

—J. P. Taylor, *The Mythology of Vergil's Aeneid according to Servius*. New York, 1918.

—See Theocritus, Sutphen.

NOTE

¹ See TAPA 26 (1895), 49-50; 27 (1896), 5. Professor Riess's contributions to the study of folklore have been enormous, as is shown by references given here and by two comprehensive articles, 'Aberglaube' and 'Omen' in Pauly-Wissowa, *Real-Encyclopädie der classischen Alterthumswissenschaft*.

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THE CLASSICS IN PORTUGAL AND BRAZIL¹

The starting point of this paper is the somewhat rueful observation that the educated American abroad seems less well informed and less articulate, outside his own special field, than the educated foreigner. The educational systems of Portugal and Brazil are examined, with special reference to the Classics, to discover whether it is subject matter or method in these countries that produces such well-rounded results.

A Portuguese high-school, or *liceu*, professor, for example, goes to elementary school for three years; there is a strong emphasis upon grammar and religion. In his seven years at *liceu* he receives rigorous instruction in his mother-tongue, and in Latin as related to it. At the university about five per cent of the undergraduate body studies Classical subjects: a government interested in forming *cadres* of future administrators, technical experts, teachers, priests, foremen, and skilled workmen feels that it must improve its social and economic organization before it can afford what it considers the luxury of purely intellectual training. A would-be schoolmaster spends four years at the University, followed by a year of pedagogical theory, and another of keenly competitive practice teaching, before he becomes a part of a rigorously-taught school system whose method appears to produce enviable results.



Additions to the Bibliography of Greek and Roman Folklore

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NOTES

* Paper read before the Annual Meeting of the Classical Association of New England at Amherst College, April 2 and 3, 1948.

¹ Mr. Liebman's book was published by Simon and Shuster, New York, first in March, 1946, and reached first place in the list for sales of general books in April. For more than a year it held that position. In June 1947, it went to second place, and was in fourth place by November. However, on February 22, 1948 it had climbed back to first place and has remained there since that time.

² *Instituta Laconica*, 240 B.

³ When making references to Plutarch's essays, *Plutarchi Chaeronensis Moralia*, edited by G. N. Bernardakis, Leipsic, was used.

⁴ See especially 97 E to 98 F.

⁵ *De tranquillitate animi*, 475 E, F.

⁶ *De tuenda sanitate praecepta*, 135 E.

⁷ *Animine an corporis affectiones sint peiores*, 501 B.

⁸ *De cohibenda ira*, 453 F.

⁹ *Op. cit.*, 461 A.

¹⁰ *De invidia et odio*, 537 E.

¹¹ *De Superstitione*, 165 D-F.

¹² *Op. cit.*, 167 B.

¹³ *De musica*, especially 1140 A-1141 A.

¹⁴ *Consolatio ad Apollonium*, 102 C-E.

¹⁵ The author is often careless about *hiatus* and in one or two other respects differs from Plutarch in style.

¹⁶ *Consolatio ad Apollonium*, 103 F.

¹⁷ *Op. cit.*, 118 B.

¹⁸ *Consolatio ad uxorem*, 609 A.

¹⁹ *De amicorum multitudine*, 97 B.

²⁰ *Quomodo adulator ab amico internoscatur*, 52 B-53 A.

²¹ *De vitando aere alieno*, 830 A.

²² *Op. cit.*, 830 F.

²³ *De exilio*, 603 A.

²⁴ *De capienda ex inimicis utilitate*, 87 A.

²⁵ *De liberis educandis*, 5 A, B.

²⁶ *De genio Socratis*, 588 C-589 E.

²⁷ *Peace of Mind*, p. 37.

²⁸ *De Stoicorum repugnantiis*, chapter I. He finds fault with some of the Stoics because they are inconsistent.

²⁹ E. Zeller, *Outlines of the History of Greek Philosophy*, pp. 285-7. 13th ed. London, New York, 1931.

Wilhelm von Christ, *Geschichte der Griechischen Literatur*, VII, ii, 1, pp. 485-90, 6th ed. W. Schmid, Munich, 1920.

J. P. Mahaffy, *The Silver Age of the Greek World*, pp. 339-402, Chicago and London, 1906.

A. and M. Croiset, *History of Greek Literature*, New York and London, 1904.

J. P. Mahaffy, *The Greek World Under Roman Sway*, pp. 725-54, London and New York, 1890.

R. C. Trench, *Plutarch, His Life, His Parallel Lives, and His Morals*, London, 1874.

Charles Lévêque, *Un Médecin de L'Ame*, in *Revue des Deux Mondes*, XXXVII (1867), Paris.

O. Gréard, *De la Morale de Plutarque*, Paris, 1866.

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ADDITIONS TO THE BIBLIOGRAPHY OF GREEK AND ROMAN FOLKLORE

Professor McCartney is to be commended for having undertaken to list publications on ancient folklore in individual classical authors. As an addendum to his bibliography in CW 40 (1947), 99-101, I should like to call attention to the following useful discussions of folklore in a group of writers who are important sources for our knowledge of popular beliefs. One should also mention the noteworthy aperçu by Stith Thompson in his recent treatise *The Folktale* (New York, Dryden Press, 1946).

APULEIUS

—Augustine, *De Civitate Dei* 8.16-22. Attack on superstition in Apuleius.

—Blanche Brotherton, 'The Introduction of Characters in Apuleius,' *Classical Philology* 29 (1934), 36-52. Includes valuable comments on Apuleius' folklore.

—Otto Jahn, 'Über den Aberglauben des bösen Blicks bei den Alten,' *Berichte über die Verhandlungen d. K. Sächsischen Gesellschaft zu Leipzig, Philologisch-Historische Classe*, 7 (1855), 39 [on the evil eye in Apuleius, *Metamorphoses* 4.14]; 42 [on apotropaia against the evil eye]; 53 [on the left hand as unlucky in *Metamorphoses* 11.10].

—S. G. Oliphant, 'The Story of the Strix,' *TAPA* 44 (1913), 147. On the magic unguent of the witch in *Metamorphoses* 3.21.

—William W. Story, *Roba di Roma*. Second edition. Two volumes, London, 1863. The discussion of the evil eye in early editions of this work (for Apuleius, see 2.320 and 333) caused it to be placed on the Index Expurgatorius of the Roman Catholic Church.

—Montague Summers, *The Geography of Witchcraft*. London and New York, 1927. Pages

5, 9, 17, 27–31, 49.

—*Id.*, *The History of Witchcraft and Demonology*. London and New York, 1926. Pages 111, 116, 184, 296.

—*Id.*, *The Vampire in Europe*. New York, 1929. Pages 42–53, on witches in Apuleius.

—*Id.*, *The Werwolf*. London, 1933. Pages 156–8.

—Lynn Thorndike, *A History of Magic and Experimental Science*. Volume I. Columbia University Press, 1923. Pages 221–41.

NONNUS

—L. R. Lind, 'Un-Hellenic Elements in the Subject Matter of the Dionysiaca of Nonnus,' *CW* 29 (1935), 17–20.

PETRONIUS

—Lacy Collison-Morley, *Greek and Roman Ghost Stories*. Oxford, 1912. Pages 8–9 on the *larvae* of Petronius 44.5 (cf. 34.8).

—R. H. Crum, 'The Werewolf Again,' *CW* 26 (1933), 97–8.

—Richard Engelmann, 'Ein neues "Urtheil Salomonis" und die Friesbilder der Casa Tiberina,' *Hermes* 39 (1904), 146–54. On a parallel to Petronius 80.1. Compare Lucas (*infra*); Hadas (*infra*) 384–5.

—Aurelio M. Espinosa, 'Las fuentes orientales del cuento de la Matrona de Efeso,' *Boletín de la Biblioteca Menéndez y Pelayo*, Santander, 16 (1934), 489–502.

—Ludwig Friedländer (ed.), *Petronii Cena Trimalchionis*. 2. Aufl. Leipsic. 1906. The *Anmerkungen* are valuable on superstition and folklore.

—Eduard Grisebach, *Die Wanderung der Novelle von der treulosen Wittwe durch die Weltliteratur*. Berlin, 1889. Pages 30–8. There is a copy of this rare work in the New York Public Library.

—Moses Hadas, 'Oriental Elements in Petronius,' *AJP* 50 (1929), 378–85.

—Léon Herrman, 'La Matrone d'Ephèse dans Pétrone et dans Phèdre,' *Bulletin de l'Association Guillaume Budé*, No. 14, January, 1927, 20–57.

—Jahn (as under Apuleius) 42. On the signifi-

cance of the *varii coloris fila* of Petronius 131.4.

—Wilhelm Kroll, *Antiker Aberglaube*. Hamburg, 1897 (Sammlung Gemeinverständlicher Wissenschaftlicher Vorträge, N. F., Ser. 13, Heft 278). Pages 9–10 on the werwolf in Petronius.

—Hans Lucas, 'Ein Märchen bei Petron,' in *Festschrift zu Otto Hirschfelds sechzigsten Geburtstage* (Berlin, 1903), 257–69. On Petronius 80.1. Compare Engelmann above.

—Morris H. Morgan, 'Rain-Gods and Rain-Charms,' *TAPA* 32, (1901), 100–3. On Petronius 44.18. Compare Reyes (*infra*).

—Oliphant (as under Apuleius), *TAPA* 44 (1913), 144–5 on Petronius 63; 45 (1914), 50–4, on the same.

—Richard Pischel, 'Zu Petronius, *Satirae* 62,' in *Philologische Abhandlungen: Martin Hertz zum siebenzigsten Geburtstage ... dargebracht* (Berlin, 1888), 69–80. On the werwolf story.

—Gaspere Reyes Franco, *Elysium Iucundarum Quaestionum Campus*. Brussels, 1661. Pages 315–6 on popular traditions about the *Nudipedalia*. On the same subject, see *CW* 24 (1931), 136; Morgan; Rini 86; Hadas 382; Tylor; W. R. Inge, in R. W. Livingstone (ed.), *The Legacy of Greece* (Oxford University Press, 1921), 45–7.

—K. F. Smith, 'An Historical Study of the Werwolf in Literature,' *Publications of the Modern Language Association* 9 (N.S.2) (1894), 5–11, 34, 39.

—Eduard Stemplinger, *Antike Aberglaube in modernen Ausstrahlungen*. Leipsic, 1922, (*Das Erbe der Alten*, 7). Pages 90–1, on Petronius 141.

—Story (as under Apuleius) 2.273–4, on the werwolf in Petronius 62; 319–20, on incantations and apotropaic symbols in Petronius (compare Jahn 42).

—Summers, *The History of Witchcraft* (as under Apuleius) 99, 187.

—*Id.*, *The Vampire* (as under Apuleius) 41–2, on the *strigae* of Petronius 63.8.

—*Id.*, *The Werwolf* (as under Apuleius) 19, 153–6, 168, 175. On Petronius 62.

—Edward B. Tylor, *Primitive Culture* . . . Two volumes, New York, 1874. Discussion (2.-259-61) of the rain-charm in Petronius 44.18. Compare Reyes above.

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REVIEWS

Selected Works of Cicero. A new translation with an introduction by HARRY M. HUBBELL. 385 pp. (published for the Classics Club by Walter J. Black, New York, 1948).

Cicero is of such importance as an author and for the interpretation of his age that there is need of a volume of selections from his works in English. The present book is a well-planned work of this type. Its contents are as follows:—27 letters; 5 orations (*in Verrem* 2.2, *in Catilinam* 1, *pro Archia*, *pro Caelio*, *Philippica* 1); 3 long sections from the essays (*somnium Scipionis*, *de legibus* 1, *de officiis* 1). The order of the selections is chronological, although not rigidly so. The letters are presented in six groups to preserve this order. They are more concerned with literature and composition than with other topics and so are appropriate to the general scheme. There is a general introduction and special introductions precede most of the selections. This enables the reader to gain a connected picture of Cicero's life by reading the complete volume in sequence. The division of space is as follows:—introductions, 49 pp.; letters, 62 pp.; orations, 163 pp.; essays, 105 pp. The six pages for title page etc. bring the total to 385 pp. This arrangement makes a very useful book which is quite easy to use.

An editor of an anthology has a difficult task. Every *Ciceronianus* undoubtedly would have a different choice of selections, but the present selection is a good one. The proportion allowed the orations is rather high. The *in Verrem* 2.2 might be omitted. A section from *Philippica* 2 might be preferable to *Philippica* 1. There is some virtue in including as many complete works as possible, but this virtue can become a vice. Even at the expense of some of the material included, some further selections from the autobiographical sections of the essays

might have been added:—e. g. *de legibus* 2.1-6 (on his native Arpinum); *Brutus* 305-323 (on his education); *de divinatione* 2.1-7 (on his works).

It is unfortunate that the credit for editing and translating is ambiguous. The brief general introduction (pp. 7-12) is by Prof. Hubbell, as is stated on the title page, but no indication is given in the book whether he had any further part in preparing the volume. On p. 6 there is the following editor's note: 'The translations here presented, based in part on older translations, and the introductions to the various parts, are the work of Isabelle K. and Antony E. Raubitschek, with the assistance of Louise R. Loomis.' This partially contradicts the phrase 'a new translation' on the title page, and also leaves the reader in doubt about the identity of the 'editor.' Moreover some indication of the text followed and of the identity of the 'older translations' would be useful. My confusion was increased by the following statement in an advertisement supplied to me by The Classics Club: '. . . this volume, whose contents were selected by Prof. H. M. Hubbell . . . and Prof. A. E. Raubitschek. . . . This is a new translation, made under the supervision of the above scholars.'

The translation is in general quite satisfactory. A continuous reading of the English leaves the impression of accuracy and smoothness. The latter quality is obtained at times by a simplification of Cicero's style—omission of the metaphor, free rendering, words less vivid in English than Cicero's are in Latin. A sample comparison of the English and Latin showed accurate interpretation of the text. Some infelicities in English usage occur:—e.g. 'bread-basket' for *cellam penariam*; 'Gaius' (p. 21), 'Caius' (p. 22) *et aliter*; 'I and everyone else' (p. 122); 'Lucullus family' (p. 144); 'our brave soldiers, peasants though they were' (p. 153); 'to be always remembered' (p. 155); 'if this here is the real life' (p. 209); '*To Marcus Terentium Varro*' (p. 276); 'all fired with ambition' (p. 346). The notes on the translation are necessarily brief, and usually cover the essentials.